Lutheran Herald

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LUTHERAN
THEOLOGICAL SEMINARY
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July--hot days and sultry nights

and boys camping out under the trees...

Motorist's Prayer

Lord, impress upon me the great responsibility that is mine as I take the wheel of my automobile. As I need Thy guidance in all things, so now especially do I when I have life and death in my hands. . . .

Give me always a deep reverence for and a desire to protect human life. When I would be careless, remind me of the homes where there is sorrow and loneliness, or of hospitals where broken, suffering bodies lie in anguish—because someone forgot. Write indelibly upon my conscience the fact that each time I take the wheel of my car, I am a potential murderer—that in a matter of a few careless moments, I could be face to face with dire tragedy, for my own family as well as others.

Give me grace to practice the Christian virtues of patience and thoughtfulness at all times. Help me to show the same courtesy and kindness to other motorists that I want to expect from them. . . .

When others exceed the speed limit or otherwise break the law, let me not be tempted to do the same. Forgive my stupidity if ever I think it is perfectly permissible to violate traffic laws, so long as I do not get caught. Remind me often that I am responsible to Thee as to the state to obey the ordinances of the highway; and when I do not, I sin against Thee as well as against my fellowmen, even though no one else may be watching and no accident may result. . . .

Lord, grant me control of my car and myself at all times. Help me to live lawfully and peaceably, to save life and not destroy it, and so by example lead others to do the same. Amen.

DAVID J. QUILL

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Within the ELC

Lutheran Herald

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SEEDTIME--

A pageant by Robert W. Lutnes

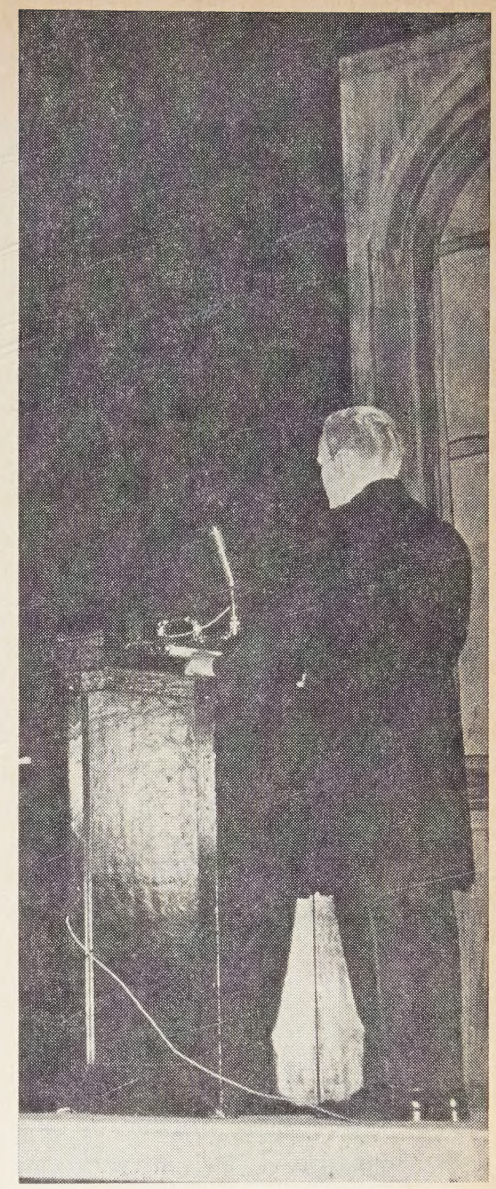
Truly, truly, I say to you, unless a grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit. John 12:24

To commemorate the past and celebrate the present, a pageant was presented at the convention of the Church, presented simply, with few costume or scenery changes. The audience was told in the first act:

"Tonight the earth is ours, and the heavens too, as they open green-draped, before us. Time is our handmaiden, to linger, to dance, to piriouette at the motion of a curtain; and space, tracing its shape in an object, an unfinished line, can be contained only by the limits of our imagination itself. And piercing through all comes the voice. Be it God's or man's it is heard as well as though it were whispered to us alone in the silence of an autumn night. So let us discharge those hindrances which can be in the mind alone, and let the stage become a part of us, and we of the stage, and the present of the past, and the past of the future, and time of timeless, and earth of heaven, and heaven of earth, and man of God and God of man."

Act I—"Bread, a Touchstone"—depicts the 1917 merger:

"Nothing could stop the merging of the Hauge, the Norwegian, and the United Synods as they surged upon the St. Paul Auditorium 15,000 strong. The LUTHERAN HERALD, with nearly a deterministic symbolism, reported that one layman who had forcefully opposed the merger had dropped dead of a heart attack while



C. J. Eastvold, president of the Hauge Synod, tells the 1917 constituting convention: "Our fortunes are in the hands of the Lord. In Him we see our hope for the future."

In the depression years, the Board of Trustees passes a resolution: "Resolved, that the boards of the various activities of our Church be advised that the Board of Trustees, on account of the present financial situation, dare not assume the responsibility of guaranteeing for the following year a larger sum than would be equivalent to 80% of the present guaranteed budget. The Board, in taking this action, realizes that it may create difficulties in individual situations for some of the activities of the synod."

viewing the union parade. The vision of men like Hoyme, who on his death bed had pleaded for the merger, and the daring of men like Daniel Nelson, who had floated into China on the spar of a shipwrecked sailing vessel and later returned as a missionary, both seemed to permeate this mighty throng which included 2,363 voting delegates, a 2,000 voice jubilee chorus, a 60 piece concert band, and at least two governors. . . .

"And so the synod began, midwifed from the womb of one culture into the manger of another, a stranger to both and suffering in its body the travail of birth with its consequent re-orientation. Wavering between isolation and participation, hesitating to shed one culture lest it not be God's will, and hesitating to put on a new culture lest that not be God's will, not at all certain as to where and how the decision with its consequent testing and temptation could be identified and described, it began its ministry. . . ."

Act II—"Bread, a Necessity"—shows the depression years:

"It is in the thirties. The depression has been accepted and still no end is in sight. One man in six is on relief. During this year, according to the President's inaugural statement, one third of the families in America are ill-fed, ill-clothed, and ill-housed. The average income for 13,000,000 families is $471, with only $206 for food. . . . In Pittsburgh a loaf of bread cost 10 cents, a pound of butter 25 cents, a quart of milk 12 cents, and a pound of apples 5 cents. . . . In the rural areas the drought and the grasshoppers did what little the depression had not done; and the Church, like a prostrate giant, sprawled helplessly athwart, across the dustbin and economic wilderness which was called America. . . .

"And so the Church struggled for its very existence, day by day in that wilderness. And through those years, the names of these men could not help but stand out: Shurson, Bergsaker, and Aasgaard. Shurson, who as treasurer did an outstanding job in trying to pay right bills at the right time and to nurse and build the nearly depleted investments of the Church. Bergsa who did a Herculean task in fighting to raise the I get as well as the stewardship mission of the Chu And Dr. Aasgaard, who as the first American-b president of the Synod, led the Church in its most portant transitional phase and carried on the wor a half dozen leaders in order to save money for synod.

In Act III—"Bread, a Living Presence"—the V says:

"Show me the Church today. . . . Show [me] that Church is alive in the Spirit, that it has accompli much, that although it lives in the world and learned the truth of the comment of Jesus that the of this world are wiser than the sons of light, and used the wisdom of this world and rightly so, tha spirit is yet of mine. . . . Show me its freedom creativeness, its excitement—"

After a series of scenes showing the work of the partments of the Church, the protagonist says: "Bu of this, does this have to die like that grain of whe

And the narrator answers: "Yes, again and again again, for it is in dying that they are born anew; what they have done is but put into a seed, the velopment and potentialities of the Kingdom up to moment."

When the protagonist wonders what the mem of the Church think about this business of dying is answered by the triumphant hymn, sung by audience:

Praise to the Lord! O let all that is in me adore H
All that hath life and breath, come now with pr
before Him!
Let the Amen sound from His people again;
Gladly for aye we adore Him.

The Finale—"Let the Amen sound from His people again."

About That Budget

By T. G. Overson
Executive Secretary, Board of Trustees

Since Saturday evening, June 21, when the 23rd General Convention of The Evangelical Lutheran Church closed with the prayer and benediction by Dr. Aasgaard, I am sure that many of us have tried to assess and evaluate the results of this year's actions.

I believe that the net results of this convention were good. The boards and committees upon whom the Church has placed the responsibility for the actual day-to-day work of a large and active church organization made honest and factual reports of their activities and sincere and forthright recommendations on the matters before the convention. On the other hand, the convention did not hesitate to make known its intention of having its say about these matters. This I think, is all to the good and entirely in keeping with our historical heritage.

What I want to say here is something that I feel I should have said at the convention, but did not. I would like to be able to say that the reason was that perhaps too much time had been taken already (or too much had been said), but I am afraid that the real reason is that I just needed more time to think things through.

I know that during the convention, and perhaps since it closed, the Board of Trustees was accused of being too autocratic and unyielding on the matter of the Budget. If that impression was given, I am sure that every member of the board regrets it. In carrying out its duties the Board of Trustees must work with all the departments, offices, and auxiliaries of the Church. It has at all times tried to treat them all equally and fairly. The board is truly representative in its make-up —one banker, one farmer, one contractor, one attorney, one holding a responsible position with a large insurance company, two small-town business men, and two parish pastors. As its secretary, I can honestly say that the welfare of the Church as a whole is always the first concern of the Board of Trustees.

During the convention the Board of Trustees was faced with requests in three separate and distinct areas for approval of substantial increases in the proposed Budget. The board took the position that the Budget being submitted to the convention had been arrived at through careful study and after giving consideration to the needs of all departments. Therefore it felt that it could not endorse the request of one group without doing the same for the others. There is no department or office in the Church which cannot prove its need for more funds for expansion of its work.

Let's take a look at the manner in which the Budget was arrived at.

Prior to the first of the year all departments and offices were requested to prepare budget requests showing all incomes and disbursements for the previous year and the amounts requested for the 1959-60 biennium. These documents were assembled by the director of Stewardship and submitted to the Board of Trustees for study.

February 11-12, 1958, the Stewardship Committee, which consists of five members of the board, met and considered the budget requests. At this meeting representatives of each board and office were invited to be present to discuss their requests.

February 13-14 there was a conference of district presidents and district stewardship directors, at which the Budget was discussed.

March 6-7 the Board of Trustees met to consider the report of the Stewardship Committee. Agreement was reached on the following points:

(1) The Budget for the next biennium should reflect the growth of the Church both in membership and stewardship.

(2) The Budget for the second year of the biennium might well be larger than for the first year.

(3) The Advance Program (Part III) of the 1959-60 Budget was set at $1,000,000 for each year. This made it possible to allocate the entire amount of the budget increase to Parts I and II.

(4) A Budget of $6,775,778 was to be recommended for 1959, an increase of 10% over the 1957-58 budget. For 1960, $7,178,124 was to be recommended, a further increase of approximately 6% over 1959.

March 8 representatives of the boards, auxiliaries, and offices met with the Board of Trustees for a final discussion of the budget proposal. While not all were in 100% agreement, the Budget as proposed was accepted. It was this Budget which was submitted to the convention.

I submit that this is a fair and sensible way of arriving at a budget, but by that I do not mean to infer that the convention is bound to accept it, lock, stock, and barrel. In defending the proposed Budget, the sole intent and desire of the Board of Trustees was to call attention to the problems arising when a budget is voted which is based on emotional pleas without time for consideration of all the facts and conditions involved.

(Continued on next page)

Let's take a look at the record of the past. Some of us remember the procedures of the "good old days," when the now defunct Committee No. 6, meeting for a few days before the convention, would make a desperate attempt to review the work of the Church for the past biennium and to evaluate the requests for the next biennium. After two days of discussion by the convention and the adoption of resolutions approving increases proposed by one special interest group after another, the Budget finally adopted bore slight resemblance to the one originally proposed. The result was that year after year we failed to raise the adopted Budget, until we had accumulated a budget deficit of more than $1,000,000. It is a repetition of this that the Board of Trustees wishes to prevent, having in mind the injunction it has repeatedly received from the conventions of the Church, that expenditures must be adjusted so that the Budget is balanced.

Now let us take a look at the budgets of the past 15 years (including the one just adopted):

1945-46	$1,005,000
1947-48	1,300,000
1949-50	1,800,000
1951-52	2,100,000
1953-54	3,000,000
1955-56	4,300,000*
1957-58	6,140,774*
1959	6,855,778*
1960	7,258,124*

These figures indicate that The Evangelical Lutheran Church has made rapid strides in increasing the size of its Budget. With the blessing of God and through the consecrated efforts of the members of the Church, it has been possible to raise the budgeted amounts in each of these years, except 1957, when the Church failed to reach the allocated amount by $374,828.29. There is every hope that in 1958 the full amount will be raised.

o one will be happier than the Board of Trustees if much more than the voted amount is received each year of the coming biennium. On the other hand, the Board of Trustees can scarcely justify encouraging the Church to adopt a larger Budget than, in the considered opinion of the board, can be raised. The Church has not rescinded the action it took many years ago, and which has been repeated time and time again since then. The Board of Trustees still has a clear mandate to balance the Budget. It is because it takes that mandate seriously that the Board of Trustees felt in duty bound to support the proposed Budget at the recent convention and to discourage additions to it.

What I am trying to say, I think, is that the individuals and boards who make up this so-called headquarters "hierarchy" are trying to do the job assigned to them, each to the best of his ability.

*This figure includes Lutheran World Action and National Lutheran Council.

Stateme

Approved and adopted by the Church Council of The Evangelical Lutheran Church

The Church Council hereby calls attention to affirms the historic stand of The Evangelical Luth Church concerning fellowship with non-Lutheran C tians.

The Galesburg Rule

The Galesburg Rule, which has guided the thin of our Church for three quarters of a century, tinues to express the conviction of the Lutheran Ch es of America.

(1) The rule is: Lutheran pulpits for Lutheran m ters only: Lutheran altars for Lutheran communi only.

(2) The exceptions to the rule belong to the sp of privilege, not of right.

(3) The determination of the exceptions is to be in consonance with these principles by conscientious ment of pastors as the cases arise.

The Galesburg Rule has been of great blessing t Lutheran Church in America. Without it the responsibility of guarding the witness of the G may have been lost to many churchmen and co gations. With it, even casual and unreflective ch men and immature congregations have been prot against practices that might have diminished the fessional integrity of the Church. On the other h it was never intended to relieve or excuse the ind ual pastor or congregation from their responsibili applying the rule with Christian love and concer both truth and fellowship.

Articles of Union, 1917

In conformity with the principles of the Gales Rule, the Churches which united in 1917 to form Church adopted the following Article of Union:

The three bodies promise one another in all seriou to observe the rule not to carry out churchly cooper with the Reformed and others who do not share the and confessions of these bodies.

At the request of the Hauge Synod (one of the ing bodies) the following "interpretation" of this A of Union was adopted by the final conventions o uniting Churches:

When it is stated in Article 3 of the Union Art 'and others who do not share the faith and confes

n Fellowship

these bodies,' we understand thereby only those who not accept the confessional writings named in the nstitution for the new body proposed by the Union mmittee, Article I, Sections 2 and 3. The word 'co-eration' we understand to mean organized and con-uous activity of a churchly character or also incidental d occasional reciprocal relations in the preaching of the spel and administration of the Sacraments. On the other nd, we do not regard as co-operation or unionism, when e occasionally takes part in weddings, funerals, Decora-n Day programs, Chautauquas, graduation festivities at blic schools, and the like, where ministers of other con-ssional groups also take part. Furthermore, we do not nsider it contrary to this section to participate in such ovements, which, while they indubitably are of a religious ture, but embrace the whole Christian Church, as for ample, ecumenical mission conferences, Student Volun-er Movement, Student Federation, and Laymen's Move-ent. We consider these Christian religious movements ore in the nature of practical enterprises than activities a purely churchly character.

The Minneapolis Theses

In 1930 the American Lutheran Conference was es-blished, with the Minneapolis Theses as its basic cument. Since The Evangelical Lutheran Church ld membership in the Conference, the following state-ent from the Minneapolis Theses became a part of our iding principles concerning fellowship:

(1) These synods agree that true Christians are found every denomination which has so much of divine truth vealed in Holy Scripture that children of God can be rn in it; that according to the Word of God and our nfessions, church fellowship, that is, mutual recogni-n, altar and pulpit fellowship, and eventually co-opera-n in the strictly essential work of the Church, presup-ses unanimity in the pure doctrine of the Gospel and in e confession of the same in word and deed.

Where the establishment and maintenance of church fel-wship ignores present doctrinal differences or declares em a matter of indifference, there is unionism, pretense union which does not exist.

(2) They agree that the rule 'Lutheran pulpits for Lu-eran pastors only, and Lutheran altars for Lutheran mmunicants only,' is not only in full accord with, but cessarily implied in, the teachings of the divine Word d the confessions of the evangelical Lutheran Church. is rule, implying the rejection of all unionism and syncretism, must be observed as setting forth a principle elementary to sound and conservative Lutheranism.

The United Testimony

The United Testimony, the basic statement on Faith and Life drawn up in preparation for the union of the American Lutheran Church, the United Evangelical Lutheran Church, and The Evangelical Lutheran Church, was adopted by our Church in 1952. It includes the following article on Fellowship:

Christian faith seeks fellowship, that is, the discovery and the practice of this spiritual fellowship with other Christians. It laments isolation; it yearns for communion. Christian faith seeks fellowship in prayer, in corporate worship, in the Communion, in doing the Lord's work, and even in suffering for the faith.

The Scriptures also make it clear, however, that for the true unity of the Church, and therefore for the full realization of spiritual fellowship of believers one with another, it is essential that there be agreement concerning the doctrine of the Gospel and the administration of the Sacraments.

Articles of Union, TALC

At their 1956 conventions, the ALC, ELC, and UELC, by decisive majorities, approved the basic documents which, under God, will be determinative for the new church. In Article X of the Articles of Union, dealing with Extra-Church Relations, the following statements are made:

In loyal accord with the *United Testimony on Faith and Life* (Spiritual Fellowship), we pledge to one another continuing purpose to seek out and utilize the strength that lies in the oneness of the whole fellowship of believers in Christ, while faithfully safeguarding the truth and the power which are in full mutual belief and confession of Christian truth. We therefore recognize the need for councils and conferences with fellow Christians of different confession, on the various levels of agreement and interest, and for joint action where good works may be accomplished and faith not denied. (Session 2 (1).)

Inasmuch as The American Lutheran Church will face the responsibility of bearing common witness with other Christian Churches in the universal Christian Church, it is agreed that: The American Lutheran Church shall at its constituting convention adopt resolutions applying for membership in the World Council of Churches.

*

These statements represent the conviction of The Evangelical Lutheran Church concerning fellowship with non-Lutheran Christians. They have not been altered or abrogated and are the official statements of the Church on this subject.

Editorial...

Yes, there were elements of greatness in the Twenty-Third General Convention. The writer will be the first to admit that it is never an easy matter to give a sensible interpretation of a convention of our Church. Nevertheless, I know that we are on safe ground if we center our thinking on the basic and intrinsic greatness of the convention.

There Were Elements of Greatness

In the first place, no one can doubt the presence of greatness when almost 2,500 men come together about the business of our Lord. If there were not a moment of excitement in the entire convention, the greatness would still be there.

I suppose that none of us who has attended these conventions over the years ever quite gets over the thrill of seeing Central Lutheran Church filled practically to capacity with people bearing the badges of either voting or advisory members. We who represent the press have a sort of grandstand seat and are able to look back over the vast throng constantly. It has occasionally occurred to me that one could pick a dozen interesting faces, seek out the individuals, get their story, and have in minuscule a history of our Church.

In the second place there was greatness in the attitude of the convention toward the support of the work of The Evangelical Lutheran Church. Let it not be forgotten that we assembled during a year in which the word "recession" is in every newspaper every day and on the lips of most of us, a year when some bad memories of the depression rise up to plague us. Added to this is the fact that in certain parts of our Church, there is no question but that the economic picture is certainly not nearly as bright as it was some years ago.

With that sort of background, it would not have been surprising if the convention members had come to the meeting in a decidedly conservative frame of mind. Those of us who can remember back to a convention like, for instance, the one in 1934, will not have forgotten how careful the convention was, how it scrutinized every dollar.

The element of greatness in this year's convention on this point comes in the fact that, while I certainly believe that our traditional conservatism was in ample evidence, yet the only argument, discussion, and debate regarding the budget for the coming biennium was occasioned by two separate movements to *increa* size of the budget!

Now, it is true that only one of those move gained the favor of the convention, and even t a considerably more conservative form than it ponents had originally intended. That, however not alter the inescapable fact that this conventio great in being as generous as faith and common would permit, in planning for the raising and spe of a tremendous sum of money for the efforts Kingdom during the next biennium.

There were elements of greatness also in the at of the convention toward union matters. No, I a forgetting that there was criticism, rather stre debate, and even a certain amount of distrust work of the Union Committee of the ELC. matter of fact, although as a member of that com I felt the sting of it, it would not be difficult t suade me that a part of the greatness of the conv lay in the very fact that the convention was s spoken.

When I think of some of the accusations I read in recent months that the Church is letting be dominated by a sort of self-constituted hierar can understand the attitude of the convention. was no question in my mind but that the conv was trying to say, in the words of one pastor, "G men of the Union Committee, we are here to te that *we,* the representatives of the Church in conv assembled, are still running this thing!" While I whether it was necessary to tell the committee yet it was a heartening and encouraging thing it done.

Still in the area of union affairs, the greatness convention appeared in the decisiveness of its a In all the excitement engendered by the discussi the name for the new Church, possibly it may escaped some observers that the convention, h made its will emphatically known in this area, right on to place its stamp of approval on the documents, thus paving the way for the last step t union.

The same thing can be said in another way. were elements of greatness in the fact that this vention reiterated the feeling which was manif the conventions of 1950, 1952, 1954, and 1956—th union is of God and should be consummated as s ly as is consistent with orderliness.

Still another element of greatness, as it seems to me, lay in the fact that there was absolutely no sign of any slackening of interest in the ongoing program of our own Church. Some readers will recall that we sounded a warning here just before the convention that there must be no slowing down of the work of the Kingdom because the union is so close. There was none.

In the convention story in the two preceding issues, mention was made of the splendid presentation of the work of the Church that characterized board and department reporting. All of this seemed to strike a responsive chord. The work of the Church must go on —that seemed to be the sentiment of the convention, and, as before remarked, there was nothing whatever to indicate that interest in the union is at the expense of interest in the ongoing program of the Church.

Then let us get down to things which are much more fundamental than any of those thus far mentioned. I have the feeling that there was real greatness in the depth of spirituality which seemed to characterize this convention of our Church. I think of the attendance at the opening service, of the thrilling singing of hymns, of the reverent participation in the prayers, of the very large attendance at the services conducted by Dr. Hanson each morning.

I think of a number of the delegates with whom I spoke, only to discover that to them this was a mountain-top spiritual experience. I cannot help thinking of how the influence of this convention was spread out all over our Church, east and west, north and south. Surely, it must be a great convention which leads the children of God to such depths of reverence and such heights of thanksgiving.

Without a doubt one could go much farther than that. However, let those characterizations signify to the Church that its representatives, now at home and back at work, participated in a great convention.

It would not be honest to say that there were not points during the convention which fell somewhat short of greatness. It continues to disturb me not a little that so many do not take the faithful part in the sessions that they should. I have written about that so many times that there is no need of going into it now.

It will also have to be admitted that there were things about the convention that may have been petty and beneath the dignity of a church assembly. For example, I fear that I will never get to the point where I can appreciate applause in a church convention. There are other ways of expressing approval and disapproval. However, in the light of the things I mentioned earlier, these things are small and insignificant. I go back to my original statement: there were elements of greatness in our convention.

Finally, I would like to mention one episode which will linger in my memory as long as I live. That is the very closing moments of the convention. Dr. Schiotz had asked Dr. Aasgaard to close the convention with a brief greeting, address, and prayer. Dr. Aasgaard asked to be excused from that but did consent to offer the closing prayer. There he stood in the pulpit which he occupied so many a time as president of The Evangelical Lutheran Church. Now he stood there as the most deeply loved and certainly the best known member of The Evangelical Lutheran Church. At the close of one of the most important conventions in the history of our Church, he was to bring the convention to a close by offering up to God a prayer which was to enfold us all and to speak for us all.

One might have expected a deep probing into the things of the Spirit, something elaborate and couched in most eloquent words. If anyone had that expectation, he was bound to disappointment, or at least to surprise. Here are the opening words of Dr. Aasgaard's prayer:

Jesus, tender Shepherd hear me,
Bless thy little lamb tonight;
Through the darkness be Thou near me,
Keep me safe till morning's light.

There was more to it, two more stanzas of that little childhood hymn. When he had spoken them as a prayer, there was an Amen, then the Apostolic Benediction, and finally the invocation of the name of the Triune God.

Those who were present will understand the significance of it. For those who were not, I am afraid that it will be impossible fully to describe the stillness that fell over the convention. For myself, as I heard those words which I used to pray with my own little girl and now frequently pray with my little grandsons, there came this thought: No great and mighty words of greeting and no eloquence in prayer could possibly have touched the very core of what we needed to tell God as we closed that convention.

We came there as children of His, and we left there as such. We had had moments of exultation and moments of sorrow. There had even been, no doubt, moments of boredom. It may be that there were those who were unhappy about some of the actions of the convention. Now at the close, we turned to our tender Shepherd, and, even as we did when we were little children at mother's knee, we asked Him to hear our simple little prayer for His abiding presence.

Yes, it was a marvelous close to a convention. I think it sent us all away with a spirit of humble thankfulness to God because we are His children and have a place in His Church. O.G.M.

For the Family Altar

J. R. Heste

Toward the Eighth Sunday After Trinity — **Hannah—Woman of Fa**

The Epistle: I John 4:1-6 • The Gospel: Mark 7:5-16

Monday, July 21

HER BURDEN

Read I Samuel 1:2

But Hannah had no children.

Everyone has some particular burden to bear. To Hannah, the burden was childlessness. And it was a burden that filled her with sorrow and was a source of embarrassment and shame. In her day, a married woman who had no children was, in a sense, a failure. She was unfruitful. She considered herself denied of the highest honor and privilege any woman could enjoy. So her burden weighed heavily upon her, consumed her attention, and brought her closer to God.

Make us mindful, dear Jesus, that everyone has some burden to bear. Let us be slow to judge other people in their actions, or in their failure to act. It may be that they are controlled by a burden. Make us thoughtful and considerate. And in the bearing of our own burden, teach us to bring it to You so that we do not foolishly try to carry it all alone. Show us that when we help others carry their burden, ours becomes lighter. In Jesus' Name. Amen.

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Tuesday, July 22

HER PLEA

Read I Samuel 1:10-11

She was deeply distressed and prayed to the Lord, and wept bitterly.

Hannah was a woman with a burden, but she was also a woman of prayer. If it was not for her faith, perhaps she would have despaired utterly. But this was her salvation: she besieged God with the request for a son. The ardor of her prayer matched in degree the keenness of her longing. She struggled with God in her prayers. Believing in God she brought her burden to Him. She was like the "Friend at Midnight" of whom Jesus spoke, when He was talking about making our requests known unto God.

How many there are of us, gracious heavenly Father, who fail to make our requests known to You. We carry our burdens all alone and thus bend ourselves out of shape. Teach us to come to You with our needs; to seek forgiveness, to be recharged with faith, to be given sufficient strength for whatever task, whatever trial is ours. In Your Name, we pray. Amen.

+

Wednesday, July 23

HER RESPONSE

Read I Samuel 1:27-28

"The Lord has granted me my p tion . . . Therefore I have lent him the Lord."

When Hannah brought the child S uel to the house of the Lord, where was to live "in the presence of the Lo she was keeping her promise to G In her prayers for a son she vowed if the Lord favored her, she would him to the Lord "all the days of life." And when her request was gran she faithfully followed through with wonderful response. This reveals the de of her sincerity and the genuine f that she had.

How safe we make our prayers, O G We ask of You, but we do not alw give You praise; we seek pardon peace, but we are slow to serve; we our needs before You but we neglect make vows to mend our ways or worthy things in Your Name. Incr our stature, dear God, so that we s give even as You give unto us. We not want to be receivers only, but ch nels of Your love. Amen.

+

Thursday, July 24

HER SONG

Read I Samuel 2:1-2

"My heart exults in the Lord; my strength is exalted in the Lord."

These words of Hannah remind us of the Song of Mary, the Magnificat. Possibly Mary was very familiar with Hannah's song of thanksgiving. The two have much in common. Hannah's song is filled with praise to God. Coming from her lips and heart it has real meaning, because her life itself was a song of praise. Because of her faith and devotion and willingness to make a vow and fulfill it, she is regarded as one of the noblest of all mothers. She could speak glowingly of God because she knew Him.

O Father, it has been said that "life is as a tale that is told." Indeed, this has a measure of truth in it. But if we know You, spare us from telling the same story that is told by those who do not know You. Lead us to sing with our lives a song of praise and thanksgiving and to sing it in such a way that it comes from knowing hearts, fully attuned to Your mercy and love. Amen.

Friday, July 25

HER CARE

Read I Samuel 2:19

And his mother used to make for him a little robe and take it to him each year.

As a good mother, Hannah did not forget about practical things. To be sure, she was a woman of prayer who believed mightily in God. And while she knew that she was dependent on Him, she also knew that God was dependent on her to take care of such things as clothing for Samuel. Each year she brought him a new robe, made with love and care. Her mother's pride must have shown when she brought it to Samuel, and when she checked to see if it was long enough and broad enough to fit her growing boy. She served God in worship and work, in caring for her own.

Help us to understand, blessed Jesus, that even though we are invited to set our affection on things above, it does not mean that we are to neglect all things below. Let me express my faith in such a way that my life shall have a balance such as will truly glorify You. Give us faith and orderly lives. Amen.

Saturday, July 26

HER REWARD

Read I Samuel 2:21

And the Lord visited Hannah, and conceived and bore three sons and daughters. And the boy Samuel grew the presence of the Lord.

The story of Hannah has a "sto book" finish, but it is above all success story of a woman of real fa She began as a woman with the bur of childlessness and became the mo of six. The first-born son was d cated to the Lord's service, and he came one of the noblest and purest all the people whose lives are reco in the Old Testament. He was a p and judge and prophet, an anointer kings. Hannah's prayers availed much

It is not that we are looking af to the rewards, O God. But we th You for Your promises. It is not we deserve Your bounty, for there nothing about us that makes us des ing. It is only Your grace, dear Fat that sheds upon the faithful all mar of blessings, more than we can num We bless You for Your goodness to Amen.

Graham to Send Missionaries Abroad

The Billy Graham Evangelistic Association will send missionaries into foreign lands "to aid programs of Christian religions already there." The announcement was made in Charlotte, N. C., where Mr. Graham and his crusade team recently established permanent headquarters.

Willis G. Haymaker, director of crusades, said that although Mr. Graham feels the need to evangelize is world-wide, "the demands for him to go abroad have been so great that he can no longer answer them all personally."

Therefore, he said, the evangelistic association will answer these "calls" by sending missionaries abroad. These missionaries, he emphasized, "will not compete for souls."

Mr. Haymaker said the association "hopes to supplement the overseas efforts of other mission programs already established." He added that the association now has a missionary in Japan "and others are being sent to India and Africa."

World headquarters of the Billy Graham Evangelistic Association are in Minneapolis, Minn. The international unit is the official sponsoring organization for the radio broadcast, "The Hour of Decision," and handles all mail and contributions resulting from the program.

Baptists Dismiss Professors

Thirteen professors involved in a controversy with Dr. Duke K. McCall, president of Southern Baptist Theological Seminary, Louisville, Ky., have been discharged from the school's faculty by the board of trustees.

The professors, almost a third of the school's 44 full-time faculty members, had challenged Dr. McCall's administration.

Dismissal of the 13 came after a committee of the board of trustees had spent two weeks on the Louisville campus investigating the dispute and the full board had devoted two full days of discussion to it.

The controversy was over the role of the faculty in the affairs of the school. The dissident group said in a statement after they had been dismissed: "It was our grave concern over the inner workings of the seminary which compelled us to take our action."

The action referred to was a lengthy statement of charges against the administration of Dr. McCall, presented to the trustees.

The statement, never made public, was understood to question the manner in which new faculty members are hired, to cite alleged instances of the limitation of academic freedom, and to bring charges against Dr. McCall's use of administrative authority.

In both meetings of the full 55-member board, trustees upheld Dr. McCall. Prior to the Houston meeting, the dissident group had led the board to believe that if the issue was not settled to their satisfaction, they would resign. They were advised against this by certain trustees who hoped that a reconciliation would be effected. But negotiations between the president and the 13 failed and the trustees dismissed the professors.

The trustees set up a committee and authorized it to reinstate any professor who "can co-operate with the administration and serve in good conscience as a part of the faculty."

But it was evident that few if any of the 13 would seek reinstatement.

Dr. McCall spoke of "two important things" he hoped Southern Baptists would accept:

(1) "That growth in size carries the necessity of new administrative procedures. We must give up the cherished ways of doing things."

This was a reference to the change, in 1942, from the trustee-faculty form of administration of the seminary to the trustee-president type. Before 1942, the faculty was virtually all-powerful; the president was merely the chairman of the faculty.

(2) "In this situation," Dr. McCall said, "it must be made clear that Southern Seminary as an agent of Southern Baptists must continue to be a theological institution in which truth is pursued with every instrument that God places within human capacity, even while we recognize that our ultimate authority is the inspired revelation of God.

"We've still got to be free for human inquiry into truth, believing that there is no ultimate contradiction between truth and the revelation of God."

This statement stemmed from fears expressed by both sides that the dispute would be taken for a doctrinal clash. The Louisville seminary is widely recognized as the most liberal of all Southern Baptist seminaries. It and some of its faculty have frequently come under attack from conservatives in the denomination for their "modernism."

CHURCH AID OVERSEAS—The poster pictured is part of a dramatization of religious aid to needy overseas nationals included in a "Church and Freedom" exhibit at Washington Episcopal Cathedral, Washington, D. C. The display was sponsored by the Department of Christian Social Relations of the Episcopal Church in cooperation with other church groups. Secretary of State John Foster Dulles spoke at a special service opening the exhibit.

UELC Votes Blanket Approval

Meeting at Blair, Neb., the United Evangelical Lutheran Church gave blanket approval to final plans for union with the Evangelical and American Lutheran Churches to form a single body of more than two million members.

Without a dissenting vote, the UELC's 62nd annual convention accepted the Constitution and Bylaws of the new Church, adopted the Articles of Union, and approved the Timetable that calls for completion of the union by Jan. 1, 1961.

All the resolutions, recommended by the Joint Union Committee of the uniting Churches, were endorsed as a unit by the 260 lay and 120 clergy delegates in attendance at the six-day meeting, June 19-24.

No change was recommended or discussed by the UELC on the controversial issue of the name proposed for the merged Church. As now agreed upon by the Joint Union Committee, it will be called "The American Lutheran Church."

Prior to its consideration of the union documents, the synod was informed that The Evangelical Lutheran Church, holding its biennial convention simultaneously in Minneapolis, had voted in favor of "The United Evangelical Lutheran Church" as the name for the new denomination.

While this year's convention of the UELC took no action to follow the ELC's lead, delegates to its 1956 convention expressed a preference for the name of their own body. It was the UELC that initiated the present union negotiations almost a decade ago.

Augustana Okays Merger

Last-minute attempts to postpone current merger talks between the Augustana Lutheran Church and three other church bodies were resoundingly defeated at its 99th annual synod in Jamestown, N. Y.

A clear majority of the 600 delegates voted down a proposal that "before any commitments with respect to merger . . . the Commission on Ecumenical Relations be instructed to open channels of communication looking toward merger or federation with, at least, all the bodies comprising the National Lutheran Council."

A number of other actions also demonstrated a definite sentiment on the part of the delegates for continuation and speedy conclusion of merger talks with the United Lutheran Church, the Suomi Synod, and the American Evangelical Lutheran Church.

After a two-hour discussion of the report of the Joint Commission on Lutheran Unity of the negotiating bodies, the synod urged it to "develop a structure into which we can unite joyfully and honorably at the earliest possible date."

At the final session of the five-day debate, delegates adopted a resolution stating that the church body "rejoices" in the progress made in the current merger negotiations and is "hoping for the earliest consummation of such merger."

However, the convention stated that "consistent with its policy repeatedly enunciated in official decisions and public utterances, and upon the request of several of its Conferences," Augustana wants to "register its considered opinion that all Lutheran Church bodies in North America should as soon as feasible form one Lutheran Church in the United States and one in Canada."

The synod urged that "all channels be kept open for an early realiz of this goal," and asked that "favo consideration be accorded the pro that the National Lutheran Co and the Canadian Lutheran Co serve as intermediary agencies in p tial Lutheran merger overtures o North American continent."

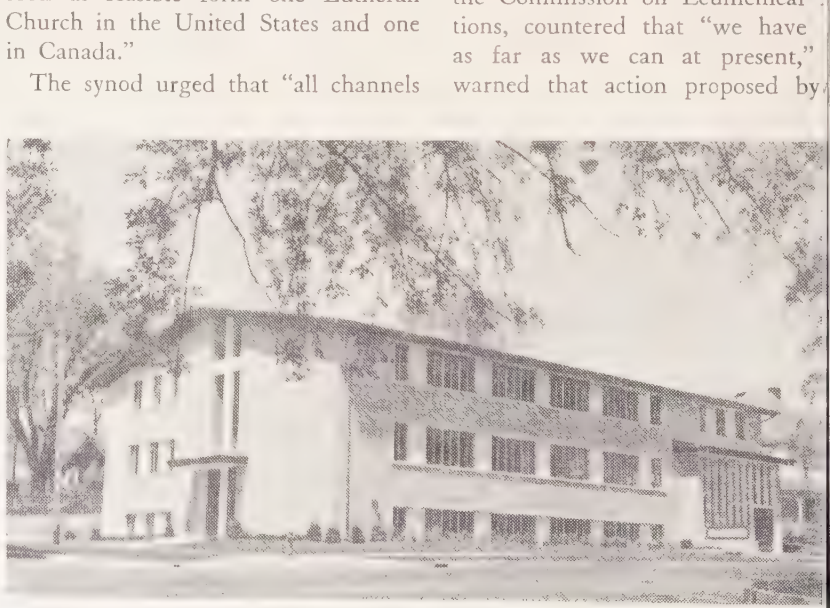
Call for Wider Unity

The call for wider Lutheran was passionately advocated by D Everett Arden, professor of Ch History at Augustana Theological inary. He warned that "when we merger, we vote the death of the gustana," and urged that such a be taken only if "we can be su leads to the largest possible Luth unity that we can get."

Opposing him, Dr. Conrad Be doff, president of Augustana Col asserted that "the Augustana Ch will die if it persists in keepin identity in its second century of ence because it has no good reas continue as a separate unit."

Dr. Arden charged the Commi on Ecumenical Relations with not ing done "everything in its pow keep avenues for communication all Lutheran bodies open," and a that Augustana should "try again again."

Dr. Malvin H. Lundeen, vice-p dent of the Church and chairma the Commission on Ecumenical tions, countered that "we have as far as we can at present," warned that action proposed by



EDUCATION UNIT—The new Christian education center of Zumbro Church, Roch Minn. contains 28 classrooms, chapel, lounge, and youth activity rooms. The bu accommodates 1,000 Sunday school children in two sessions. Pastors of Zumbro C are Abner Haugen and John Trelstad.

rden would create a "road-block" r further merger talks.

Dr. Bergendoff added that, if chanls of communication don't seem wide ough open, "the trouble is not at ır end of the line."

"How can you telephone your mesge if the other party keeps hanging on you?" he asked the delegates.

A test vote on parliamentary produre revealed that there were no ore than 90 delegates favoring Dr. rden's viewpoint against over 260 voring the previously passed resolun to consummate four-way merger as soon as possible."

Re-organization Plan Rejected

The convention refused considerason of the church body's re-organizaon plan chiefly on the grounds that iis might "unwittingly prejudice the rganizational structure of the proosed merged Church."

The re-organization plan was the reult of three years of work by a special tudy committee authorized by the 954 synod of the Church.

However, the synod never did get round to discuss the merits of the roposed changes, even though several eaders, including Augustana's vice resident, Dr. Lundeen, pleaded for uch consideration.

An overwhelming majority of the lelegates seemed to agree with Dr. Ryden's argument that it was "quite unreasonable to consider reorganizaion at this time," and Dr. Bergenloff's warning that the Church "cannot do two things at one time."

Re-organization, while the church body is committed to merger "will hrow us into helpless confusion—we vill be cross-eyed if we do so," said he college president.

The official resolution adopted by the lelegates stated that "further considertion on the report of the Committee o Study the Over-All Organizational Structure be deferred until the Church as acted finally on the question of the roposed merger."

In another formal action the synod oted to "express its appreciation to he committee for its thorough work nd comprehensive report and that the ommittee be hereby dismissed."

Within the ELC

NEW CALIFORNIA CHURCH—Our Savior's Church, Bakersfield, Calif., was recently dedicated for use by this home mission congregation of 250 members. Dr. Gaylerd Falde, California district president, conducted dedicatory rites. The Rev. Norman E. Nelson is pastor.

People

The Rev. Ralph Glenn has resigned as pastor of American Lutheran Church, Billings, Mont., to accept a call to serve as pastor of Our Savior's Church, Glen Head, Long Island, New York. He will begin his new pastorate September 1.

The Rev. S. Theodore Severtson has resigned from his pastorate at Lanesboro, Minn., and is retiring from the active ministry. He has moved to Goodview, Minn.

Dr. C. M. Granskou, president of St. Olaf College, and his wife left July 1 on a five-week tour of Europe and the Holy Land. Dr. Granskou received the airline tickets in recognition of his 15 years as head of the college.

The Rev. Olaf Borge retired from the active ministry on July 1. He has been pastor of First East Koshkonong, Rockdale, and Cambridge congregations in Wisconsin since 1924. He has moved to a new home at Lake Ripley, Wis. Farewell observances were held in each of the congregations of his parish.

The Rev. Torbjorn Hansen, Williams, Ia., will retire from the active ministry on Aug. 1, and move to Northfield, Minn. He has served St. Paul's, Rose Grove, and Landstad congregations in Williams for the past 10 years.

The Rev. Omar Otterness has resigned his pastorate at Medill Ave. Church, Chicago and will enroll in the graduate school of the University of Chicago next fall.

Miss Lenore Anderson was installed June 15 as parish worker and teacher for the Christian Day School Kindergarten at Grace Church, Sturgis, S. Dak. Previously Miss Anderson served as parish worker in DeKalb, Ill.

Dr. J. P. Pflueger, professor of religion and philosophy for the past 28 years at Pacific Lutheran College, Parkland, Wash., is retiring as a full-time teacher at the institution.

The Rev. I. J. Lovseth of Irene, S. Dak., will begin his pastorate July 13 at the Baltic, S. Dak., parish, which includes Baltic, East Nidaros, and West Nidaros Churches.

Obituary

Mrs. Stina Schiotz, mother of Dr. Fredrik A. Schiotz, president of The Evangelical Lutheran Church, died Tuesday, June 17, at her home in Ladysmith, Wis. Born in Jarlsberg, Norway, September 24, 1869, she reached an age of more than 88 years. She came to the United States in 1891 and had lived at Ladysmith the past twenty-five years. Her husband died in 1916. In addition to Dr. Schiotz, she is survived by two sons and one daughter. Funeral services were held at Hope Church, Ladysmith, June 21, with the local pastor, the Rev. Erling A. Hansen, conducting the service and preaching the sermon. Dr. Mars A. Dale, president of the Canada District of the ELC, represented the Church and read the resolutions adopted by the Church Council and the convention of the Church. Dr. Schiotz spoke on behalf of the family.

Colleges

Augustana Approved for Ground School Training

Augustana College, Sioux Falls, S. Dak., has been approved by the Civil Aeronautics Administration as an advanced ground school. This authorizes the school to train for private, commercial instrument, flight instructor, ground instructor, flight engineer, and airline pilot certificates. They will also offer instrument and radio procedure instruction.

Augustana is the first South Dakota college to be recognized for this special training.

PLC Lets Contracts

Contracts have been let for $350,000 in construction on the Pacific Lutheran College campus. The projects include an addition to the Science Hall costing $250,000, and a social education annex to the College Union costing $100,000.

Concordia Appointments

Three staff appointments have been announced by Concordia College, Moorhead, Minn.

The Rev. J. M. Moes, professor of religion, has been appointed head of the college's religion department. He joined the faculty in 1955.

Gale Mitchell, who has been coordinator of public relations, will become associate secretary of the college, serving in the development program of the institution.

Rolf Hofstad, former director of the ELC's Sunday School at Home program, has begun his new work as assistant secretary of the college. He will be in charge of communications and succeeds Mrs. Norman Torgerson as editor of the Alumnus and the Concordia College Quarterly Review and as director of the news bureau.

LSAA Ashram at PLC

Six hundred Lutheran college students from all parts of the nation will come together this summer for a concentrated week-long exploration of the meaning of their Christian faith.

The event will be the 22nd annual Ashram of the Lutheran Student Association of America, to be held August 25-31 on the campus of Pacific Lutheran College, Parkland, Wash.

With the theme "God's Deed—Man's Response," students will meet in a series of plenary and special interest sessions patterned after the famous Hindu ashrams of India.

Special interest group topics will range from "Sputniks and the Biblical Faith" to "Music: Jazz and Classic" and "Education for Egg Heads or Automatons."

The major speaker will be Dr. Joseph Sittler of the Federated Theological Faculty of the University of Chicago.

Each Sunday listen to

"Lutheran Vespers"

Conducted by Pastor Harry R. Gregerson of The Evangelical Lutheran Church. Sundays at 4:30 p.m. on KSOO and KWLC; 5:30 p.m. on KAIM; 6:30 p.m. on WJMC and KTRF; 7:30 p.m. on WLS; 6:45 p.m. on KFBK; 9:30 p.m. on WNAX and KTW; 9:45 p.m. on KSPR; 10:30 p.m. on WCCO; and short-wave over HCJB (Meter Bands 16-19-25-31-49). Clip this now as a listening reminder!

Want Ad

Rate: $1.00 a line, minimum charge—$4.00

For Sale: Used 6′ Packard grand piano, unusual tone. Ideal for church auditorium. Refinished in mahogany, A-1 condition. Guaranteed, tuned and delivered with bench. Don Jacobson, 221 S. Wash., Albert Lea, Minn.

Parish Conservation Service

The merits of the propositions advertised below have not been investigated and the Parish Conservation Service assumes no responsibility in the matter. Send your ads and communications to: The Parish Conservation Service of The ELC, 422 South Fifth Street, Minneapolis 15, Minnesota. (Refer to ad number when inquiring.)

FOR SALE

Homes

3 bedroom Cape Cod home, Rockdale, Wis. Detached dble garage with large storage space. 571-1B

Apartment house of 8 units—modern town in N Minn.—7800 pop. Predominantly Lutheran. Good return on investment. Reasonable price. 571-2B

FOR RENT

Homes

Large room for working girl. St. [illegible] Park, Minn. 57

WANTED TO RENT

Farms

200 acre farm next season in Dou[glas] Stevens or Pope County areas. Desire [illegible] soil, adequate bldgs and Lutheran commu[nity] References and personal interview upon [re]quest. 57

POSITIONS WANTED

Married couple desire position as custo[dian] in large Lutheran church. Experienced. 57

TV business or work in Western Mou[nt.] area. Colorado. preferred. 57

HELP WANTED

Resident nurse, LPN or RN, older, ex[per]enced nurse. May have limited or part schedule if desired. Salary open. Blue C[ross] Soc. Security, etc. In Ia. Old People's H[ome] 57

Lutheran Academy in N. Dak. needs mercial teacher (woman) and teache[r] science and Latin. 57

Lutheran Christian Day School in of N Hollywood, Calif. has opening[s] Jr. High social science and related fields cluding possibly Phy. Ed. class. Must teacher's certificate from accredited college 57

Laboratory technician needed in fine mo[dern] hospital in NW Minn. Good salary and w[ork]ing conditions. 3 technicians in dept. 571

RN with pediatric background needed fine modern hospital in NW Minn. lo[cated] in medical center. New pediatric dept. S[alary] and working conditions very good. 571

RN interested in operating room wante[d] fine modern hospital located in medical c[enter] of NW Minn. Good salary and working [con]ditions. 571

At 43 he thought he couldn't afford more insurance, *but*—

Brotherhood Provider gave his family $10,000 extra protection now...

for just $6.27 per week (on an annual basis)—and he gets all premiums back at age 65*.

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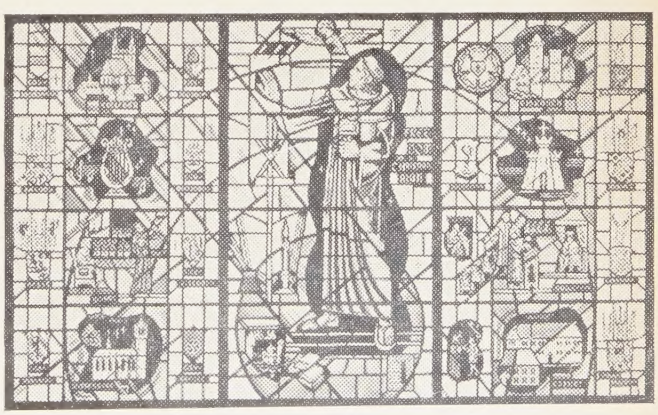

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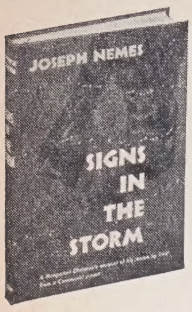
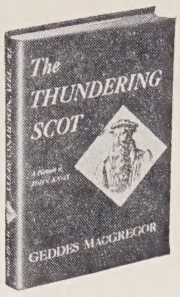
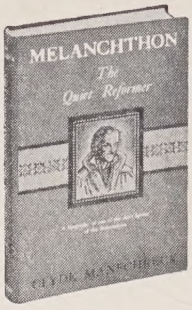






Strong Men of Their Times

Signs in the Storm

by Joseph Nemes

The exciting, suspenseful autobiography of a young Hungarian Christian who escaped from the prisons and terror of Russian communism. Besides giving a keen insight into communism and its methods, the book is a powerful testimony to the author's faith in God, and the power of the Gospel to save in difficult situations. $3.00

Code 31-6959

The Thundering Scot

by Geddes MacGregor

A biography of John Knox, "the Martin Luther of Scotland." In spite of the inherent significance of Knox's work, his story is not widely known in America. This biography presents a sympathetic picture of the Scottish reformer, without ignoring his faults. His personality and story makes for some of the most dramatic moments in the history of the Christian Church. $3.95

Code 31-7537

Day Is Dawning

This is the true story of Otto Dibelius, Bishop of Berl The account of this towering churchman—standing whe worlds collide with unbending courage and imperturab Christian serenity—is a story to inspire. $3.

Code 31-

Melanchthon, the Quiet Reformer

by Clyde Manschreck

A stirring interpretation of one of the greatest—and m misunderstood—figures of the Protestant Reformation. In scholarly and convincing way, the author explores M lanchthon's background, and portrays the true greatn of his character and contribution. $6.

Code 31-5

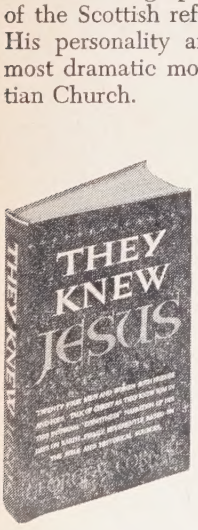
Beyond Today

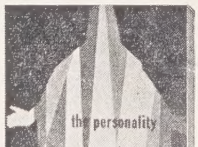
by Rolf Thomassen (trans. by Torgrim and Linda Hannaas)

A life story that will fill you with admiration and wond The author is a spastic paralytic and he writes very candi ly of its effect on his life. $2.

Code 1

Books on Christ





They Knew Jesus

by George W. Cornell

24 dramatic "glimpses" of Jesus—through the eyes of His contemporari The major figures of the gospel stories, as well as some less familiar, each portrayed in the climactic moment when their lives were shal by the Son of God. $3

Code 31-

The Personality We Have Missed

by Jacob Tanner

This unusual study of Christ emphasizes the strength and firmness His personality, rather than the meekness and gentleness often stress Incidents are selected from the life of Christ to show this side of personality

paper, $1

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